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LORD, this Book is thy Word, given on purpose to lead me into the true knowledge of thy Person, Love, Covenant, undertakings and work of Salvation ; I have opened it to see and understand more clearly thy worth and excellency, and how thou standest related to me, and how I stand related to thee ; send down thy Spirit to shine afresh on it, and on my understanding to receive it ; give me so to mix faith with it, that I may grow thereby, and have growing evidence and experience *that the Gospel is the power of God unto me, and every one that believeth.*

The Believer being thus prepared to read it in Faith, should look on every part and tittle of it, as written on purpose for his benefit, to strengthen, increase, and build him up in his most holy Faith. When he reads of the Glory of JESUS, he should say, He is my JESUS, my everlasting glory. When of the love of Jesus, he should look on himself as the object and subject of all the SAVIOUR's love. When of the Holiness, Purity, Obedience, and Worth of IMMANUEL, he should view it as his own, and consider himself as shining therein before the Throne of God. When of the great and miraculous Acts of Christ, such as his opening the eyes of the blind—opening the ears of the deaf—curing the leper—raising the dead—casting out devils—speaking the storm into a calm ; all this should be viewed by him as a solemn testimony of CHRIST's power and all-sufficiency. This JESUS who hath *all power in heaven and in earth*, who hath proved his power in these stupendous acts, is my JESUS. Thus the Believer, reading his Bible under these views, cannot but be profited by it. For he hereby takes in such views of JESUS, as make his Name and praise glorious.

Reader consider this, and “the LORD give thee understanding in all things.”

*This Prayer was written by that highly favoured man, so eminently distinguished for his personal, experimental, and practical acquaintance with CHRIST, the late Rev. WILLIAM ROMAINE.*

O THOU Spirit of Wisdom and Revelation, be with me, whenever I read thy Holy Word; testify to me, in it and by it, of CHRIST JESUS, who he is, and what he is to me; and glorify the FATHER's love in him; open thou mine eyes to see the wondrous things revealed in it upon these subjects, that I may understand them in thy light, and that my judgment of them may be the same with thine; I beseech thee also to enable me to mix faith with what I do understand; and what through thy teaching I am enabled to believe aright, that help me to receive in the love of the Truth; O God, fulfil thy promise, put thy blessed Word into my inward parts, write it upon my heart, and what I am taught to love, grant me power to practise, that thy new covenant promise may in me have its full effect, and I may be in heart and life cast into the mould and form of thy Word, thus becoming a real living edition of the Bible, make it my daily study, render it my constant delight, let my meditation of it be always sweet; O thou holy and eternal SPIRIT, witness thus to thine own Record, and let me experience it to be the Power of God, as well as the Truth of God. In this Dependence upon thee in the use of it, let me be daily growing, until by the will of God I shall have served mine own generation, and then let it be the last act of my life to seal the Truth of thy testimony concerning JESUS; let me find thy witness true in the article of death, and beyond death all the promises made good to me in life everlasting. Amen and Amen.

## WHY THE SABBATH AND THE BIBLE SHOULD BE MADE INTERESTING TO THE YOUNG.

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IN a little work which I published last year, entitled "Common Things regarding the Bringing up of our Girls," I promised that, should encouragement and leisure be afforded me, I would give the list of Sabbath employments mentioned on page 28 as too numerous to insert there. Those two conditions having been fulfilled, in the encouragement which the need of a second edition supplies, and sufficient leisure having also been bestowed upon me, that promise is now redeemed, and the "list" given to the public. I offer it respectfully and affectionately to the Bringers-up of the Men and Women who are to carry on the Lord's Glory, and England's Prosperity, when this generation shall have passed away. It has been begun, carried on, and concluded, with many earnest prayers that God would guide the heart and pen, and graciously accept and bless the effort to make His Day and His Word more of "delights" and less of "weariness," to many souls,—that the "Words of Jesus" as they are passed over, might arrest the eye, and drop into the heart of many a little one, and be fastened there by the Blessed Spirit whose office it is to take of the things of God and reveal them unto the souls that sit in ignorance and darkness, that they may behold the

glorious things prepared for the Lord's believing and professing people.

I have often been pained to see the listless idleness which prevails on the Lord's Day ; and the melancholy ignorance which exists regarding the Word of God. The general excuse is, " We do not know what we can do, or what we can give the children to do, and we are all quite tired of reading ; we have been to Service, and read our chapter, and what more is there that we can do?" It is true I have sought everywhere for an answer to these excuses, but finding none, I have determined to give to the world the answers which I have been collecting and using during many years past. No one will ever now be obliged to say, " I do not know what to do." Here is surely enough to fill all minds and hands, to suit all dispositions and tastes,—the younger and the elder,—the grave and the gay,—the more learned and the little beginner. Some may say, " Oh ! here is too much ; who can ever get through all these !" That is just what is wanted, so much that no one can make the excuse, " I have done those few things, they are soon got through." If I had been writing for one family, I would have given them two or three occupations, which might have sufficed for the peculiar wants of that one family. If I had been writing for five or six families, I might have divided out a few employments which would have sufficed for them. But I trust that I am writing for thousands of families ; and as these must necessarily include some of all sorts, it was necessary to present to them all sorts of occupations, so that some may take one, and another something else, according to age, ability, and circumstances. Some of these recreative Sabbath employments cost nothing, or next to nothing, others are very expensive ; some are suited to the little infant of two years old, others are not disdained, nay, form the studies of the pastors of the flocks ; some will not

fatigue the invalid, others will exercise all the attention of the healthy and vigorous.

But now some may ask, "But of what good—of what use is all this? It seems nothing else but a mass of playthings, and those, too, for Sunday!" Let us try to go to the root of the matter. Of what use is God's Day, and God's Word? "Oh!" you say, "God's Word was given to guide us the way to heaven; and God's Day was given to secure to us leisure on which to study the Book." Very true; but, now, is this done? Do people use the Word and the Day for the purposes for which they were so graciously, so lovingly given? Is the Bible studied as the Lantern to our feet on the road to the Kingdom? And is the Sabbath hailed as the Day on which we may more leisurely consult our Guide-Book? Alas! No. Talk to the men, women, and children whom you meet, and if you are a godly person, you will be shocked at their ignorance of the only knowledge of which they have any real need. Ask them their hopes of salvation; they cannot tell you. Enquire if they are preparing for death; "not yet," is the reply. Converse about the holy men of old; few can enter into your meaning. Require Scripture proof for any assertion; they never heard of such a thing. Is all this right? Is this the ignorant way in which dying mortals should live of the things which concern their eternal life or everlasting death? You confess that it is not, but you urge that the poorer sort must live, and therefore toil hard; and that the richer sort must keep up the position in which they are placed, and thus that both alike have small space of time for learning how to die. Well, be it so; they have both little leisure; but oh! blessed be the Almighty Father, the Master more considerate than all the earthly masters put together, He has provided the leisure, He has secured one day in seven, when He has forbidden the toil for bread, or the toil for pleasure,

and has said of that leisure day, "Seek ye MY face" in *that* time. Now, is this done? Ask London Bridge, with its Railways and Steam Boats; ask the Pleasure Vans, the thousands of strollers, and thousands of pleasure-toilers and hundreds of bread-toilers, and the stay-at-home idlers. To what purpose, indeed, has God given this precious day of rest, hedged in with its prohibitions to toil for pleasure or for gain, if man is determined to labour on, making as if he heard not the forbidding voice of the Almighty. And thus it is, that though the Word of Life, and a Day on which to seek Life, has been given to us, man naturally attends to neither. Of what use, then, is anything which shall help to obtain attention for the Bible and the Sabbath? But the reply comes, "Oh! but this is what we adults do, and your employments are for children and young people: I do not see the connexion." Do you see any connexion between a whole nation fed through the whole of a bitter frost-bound winter, and the tiny grain which lies in the palm of your hand, not so long nor so broad as the nail of your finger? It is a wonderful thing, did men think of it, this supplying of a whole world with ample food by such apparently insignificant means; and perhaps the Mighty Father has so arranged it, in the maintenance of the animal life, to serve as a lesson and an encouragement for the sowing of those tiny grains of scriptural instruction which, if sown in faith, shall serve to the maintenance of the Spiritual Life on earth, when blessed by His powerful grace, which can make some to spring up and yield sixty-fold, and some a hundred-fold. Our children are our grains of wheat, and their morsels of Scriptural instruction are grains; and it is fitting that babes should be fed with milk, else will they never arrive at meat. But suppose that the milk be withheld, because it seems so inadequate to the vast purpose intended,—health, life, strength and vigour,—what will become of the adult?

Why have we so few spiritual adults? Why only one hundred to one thousand of the God-loving and the God-neglecting? Why have a handful of the Lord's people to lament, to labour, to struggle, to induce the multitudes to read the Bible, to keep the Sabbath-day holy? See the masses of the people who have no love for either the one or the other, who see no beauty in the Book of books, no loveliness in the sweet Audience Day of the Great King. Why is it, that the only two positively valuable things on earth should be so lightly esteemed—nay, so nearly dreaded, as the dullest, most tiresome things in the world? There are two answers: before one we must humbly bow; but before the other we must prostrate ourselves in shame and sorrow, and cry out, "It is *we* who are verily guilty." It is true that the Lord of the Sabbath must give the genuine love of the Sabbath, and that the Great Author of the Word of Life must give the holy affection for it, and open the eyes, and enlighten the understanding to perceive its glories and its beauties. But it is equally true that the Almighty Sovereign has revealed and promulgated His Law and His pleasure that one sinner shall be employed in telling His good news to another sinner, with the same earnest, hearty good will, and affectionate, winning address, as He Himself uses towards His fallen, but restored people. Now, is this done? Do we make the Word of God and the Day of God agreeable? Do we put ourselves to any personal inconvenience,—to any pains to win regard for those two precious things? True, they are so intrinsically beautiful, precious, and glorious that they need in themselves no setting-off, no tinsel, or human adornments; but souls dead in trespasses and sins do not think so. Hence the necessity of any thing and every thing lawful which shall tend to recommend these two great means of grace to the ignorant; and who so ignorant as the young? and who so important?



important in every sense of the word. Ask the military man of the importance of the young. Ask the manufacturing man of the importance of the young, aye, and of the very young children too. Ask the political economist of the importance of the young. Ask the judges, magistrates, and jailors of the importance of the young. Ask the Roman Catholic of their importance. "Give me," says the priest of the Romish Church, "give me your Protestant little children, and before seven years old I will have made such deep and abiding impressions as shall never be eradicated." Now, then, is your time, O ye Bringers-up of the Young! And of what use now is any thing and every thing lawful to interest our embryo Christians, our embryo Britons, our embryo soldiers of the Cross?—to interest them so deeply—to produce such abiding impressions, that they shall not, in their adult age, follow in the steps of our thousands of adult Sabbath breakers. Make the Day and the Word of God sweet to them,—lovely in their eyes; take them once in the morning to hear some faithful under-shepherd, and then, as never-dying souls yourselves, devote yourselves to the spiritual benefit of the never-dying souls around you—souls, too, in whom *you* have so deep an interest,—souls, too, for whom *you* will be called to give an account.

I earnestly pray and desire that this little book may find its way into every family, by every fire-side; that it may lie alongside with every Bible, that it may go where no Bible has yet gone, or where the Bible has not yet been touched, except to dust it. I want it to go into every cottage and hovel, into every parlour and drawing room, into every school and hospital; that so from the palace to the cabin, all may be induced to look more deeply into the Word of the great and good God. I want the richer people to buy many copies of it, and to give or lend them to their poorer neighbours,

who cannot afford to buy one themselves, but who would be glad enough to know how to occupy their children well on Sundays. I earnestly desire that those who have hitherto alighted the Word of God, from foolish and mistaken notions that it is a dull book, only fitted to make people melancholy, may perceive what a pleasant use may be made of it. I trust that where children have hung about listlessly, they may now be cheerfully and actively engaged; that where different members of the family have strolled about to get rid of a vacant hour, they may refresh themselves with one or other of these pursuits, so worthy of the Holy Day. I hope that many will try now, and see whether, after a fair trial, they have not more satisfaction in a Sunday afternoon or evening spent in the family, in promoting Biblical research, inquiry, or pastime, than in secular readings; that the Day may be less wearisome, and more pleasurable—the Book less dull, and more entertaining.

There are two most mighty reasons why all possible efforts should be made to *interest* the young people in their Bibles and Sabbaths. The one will have most weight with the Christian—the other with the Patriot. First, the Lord of Sabaoth has ordered reverence to His Day and Word, and the Christian will delight to do his Master's Will, simply because God has ordered it; and the Lord's love to him fills his heart with yearning love to his perishing fellow-creatures. Secondly, National Prosperity is dependant upon the Observance of the Sabbath: and how can the Sabbath be so well observed as by being pleasantly engaged with the Bible on that day? Therefore, O Patriot! if thou wishest that thy country should continue to be the pride of thine heart, promote and encourage the interest of thy Youth in thy country's bulwarks: do all in thy power to engage their early love for those two pillars of the nation—the Bible and the Sabbath:

and as there is no time like their childhood and youth in which to make future patriots to carry on the darling schemes of thy heart, so is there no time like their childhood and youth in which to interest them,—in which to engage their affectionate regard for the two things which shall long uphold England as the first of Nations; viz. the Bible and the Sabbath. But then thou must see to it that these two things are made interesting to them at that important and precious age when interesting and agreeable things take such hold on their imaginations that they are never afterwards wholly obliterated.

But too often, there is nothing but the dullest routine; the late sleep, which only makes children cross, and so they begin the Happy Day out of humour, the breakfast later than usual, and perhaps richer, which makes the children still more ill disposed for everything good; the hurried, or the elaborate dressing-out for the attendance at His House who looks more at the heart than at the outward adornings; the dull lifeless service, with stunted truth, or truth told so sleepily, that the children go to sleep; the return to a rich dinner to increase bile and spleen; the drive in the parks, the visits, the secular books, the listless, idle, lollings and loungings, the nothing to do, the tittle-tattle, the tale, and the slander, and the early going to bed.

Or, there is the extra early rising, the early attendance before breakfast perhaps, the morning attendance, again in the afternoon or evening, the hurried comfortless meals, the Sunday school, the cottage visit, the long chapters in the Bible to learn and repeat by rote “without missing one word,” till the children are sick of their dogged-leaved Bibles, and hate the book full of long, hard words, with no meanings to them; then there is the hymn or two hymns, and so much sermon to be read aloud—no wonder that the

child's happiest moment that day, is the "good night" moment, when they may run off to dream of Monday morning coming. How different to dozens of children whom I could name, who are never unwilling to go to bed except on Sundays, who beg and pray to sit up—not to eat one single morsel, or to remain longer with agreeable company, but simply and solely with their Bibles in their hands, to hear and to do something more of the pleasant Biblical exercises and occupations named in this little book.

Or, there is the tumbling out of bed, washed or unwashed as it may chance, the hasty driving "off to Sunday School," perhaps just to be out of the way, the dinner with a little more beer, the drive in the cart into the fields or next village just to see so-and-so, or the saunter down the street which the parents take the children, the long sitting over the tea-table, where the children listen to all sorts of nonsense or wickedness, while perhaps meantime they are bidden to "go and learn their chapter," and the children see the day ended in anything but the spirit of "the chapter."

Will the children of these different classes, or others similar to them, will they love and reverence the Bible and the Sabbath when they are grown up? NEVER. NEVER so far as it has depended on human instrumentality, and will any one be so mad as to risk the wrath of the Eternal, because "it was not in his power to make the child love Bibles and Sundays, it was God only who could do that." God works by means, and has appointed means of Grace.. Did you use them? Have you a clear conscience that you did all that was entrusted by God to your power, to induce at least a cheerful, decent, reasonable, respect for both? Did you make Bible studies interesting, and Sabbaths agreeable?

If you say "I do not know how," here is in this little book an ample provision for your exertions in

future. The whole is intended to present the Bible in a winning engaging form, and to provide plenty of material for making the Sabbath a holy and pleasant day. If the children's affections can be got to love these two things early, the probability is, that they will love them through life ; while many adults trace their dislike to them, to the dry, repulsive, school-lesson-like, unengaging manner in which Biblical knowledge and Sabbath keeping were forced upon them. I have given throughout full directions as to how each pursuit is to be carried out, but it is of course of the first importance that every child be provided with its own Bible :—one with good references, and good type ; this is indispensable, and can easily be accomplished now that a Bible can be got for tenpence, or even lower, I believe.

Two words more and I have done :—First, in families which have been accustomed to different modes of spending the Sabbath from those here recommended, it may be found difficult at first to induce the necessary attention ; and the poor parent sincerely desirous of improving the domestic Sabbath keeping, is sadly at a loss how to overcome the numerous obstacles around. I do not hesitate to say that recourse must, in such extreme cases, be had to the directions given to Parents in the Book of Proverbs : and order being established, peaceful and serious employments will then become the natural tone of the day. Secondly,—equal with the importance of making the Word and the Day sweet and lovely, interesting and agreeable to our young countrymen and countrywomen, is the importance of loving both, sincerely and ardently yourselves—you who are the Bringers-up of your fellow Christians. Again, never engage in these holy and pleasant pursuits without Prayer. First, alone in your own closet beg that a blessing may be vouchsafed to your efforts to recommend the Lord's Word and Day, and then again

frequently use a short collect aloud with the children, before beginning, that God would bless their study of His Word. The more you yourself love these two things, and pray over them, the more will the dear children imbibe your spirit, and long to taste and realize themselves the peace and joy, the holy calm, and abiding cheerfulness, which they will see dwells in you; and the more any one studies the Word, the more must such an one grow in these precious gifts of the Spirit of God. I would earnestly recommend the Leicester Prize Essays on the Sabbath; also, an excellent little book entitled, "Four ways of keeping the Sabbath," price 4d., — and "Hints to Parents on little Inconsistencies," price 2d.

May the blessing of the God of Grace descend on this effort, and on all who shall strive afresh from this day forth to "turn away their feet from the Sabbath, from doing their pleasure on My Holy Day, and shall call the Sabbath a Delight, the Holy of the Lord, Honourable; and shall honour Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words; then shall they delight themselves in the Lord; and I will cause them to ride upon the high places of the earth, and feed them with the heritage of Jacob their father; for the mouth of the Lord hath spoken it." Isaiah lviii. 13, 14.

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## National Prosperity dependant upon the Observance of the Sabbath. Thus saith the Lord.

Jeremiah xvii. 19—27.

**T**HUS said the Lord unto me; Go, and stand in the gate of the children of the people, where the Kings of Judah come in, and by the way which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the Word of the Lord, ye Kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates; **THUS SAITH THE LORD**; Take

gates of Jerusalem, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord,

to bring in no burden through the gates of the city on the Sabbath day, but hallow the Sabbath day to do no work therein: then shall there enter into the gates of this city, kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem, on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

The Threatening.

<sup>1</sup> Cor. x. 11.—Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

*Notice the example of Nehemiah.*—Nehemiah x. 31, and xiii. 15—22.

## How the Sabbath is to be observed.

Isaiah LVIII. 13—14.

If thou turn away thy foot from the Sabbath, *from doing thy pleasure* on my holy day ; and call the Sabbath a Delight, the Holy of the Lord, Honourable ; and shalt honour him, *not doing thine own ways*, nor *finding thine own pleasure*, nor *speaking thine own words* ; Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it.

### The Fourth Commandment.

Exod. xx. 8—10.

Remember the Sabbath day to keep it holy : Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law !

Lord, have mercy upon us, and write all thy laws in our hearts, we beseech thee, for the sake of thy Son Jesus Christ, whose Spirit convinces of, and whose blood cleanseth from, all sin.—John xvi. 8, and 1 John i. 7.

### The testimony of our Lord Jesus Christ to the Commandments.

Matthew v. 17—19.

Think not that I am come to destroy the law or the prophets : I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.



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Miracles of Christ, 6s. 6d.

To be had at Griffith and Farran's, St. Paul's Church Yard.

Sometimes it is inconvenient for the friends of children to buy for them, even the cheapest of the numerous dissections here named; and yet they may ardently desire to have some such simple occupation for the busy fingers of their little ones, unable perhaps even to read, or disinclined at best to read for long together—occupations too, which while supplying the natural and perpetual restless activity of the child, also presents through the picture on the dissection, some holy, though as it should be, simple idea to the infant mind.

It may be asked, Of what use are dissections? and at what age should they be used? The use of dissections is twofold: first, as a means of conveying instruction to the very youngest,—those who can only just handle the pieces: secondly, as a relief to the more

serious engagements of the older children. One or two things must be borne in mind, Children are made up of an everlasting spirit, of thinking powers, and of a great deal of animal activity. The dissection satisfies all three in the infant. Again, the mind of the adult may go on all the year round, and find relief enough in mere change of employment ; but there are many long years, when the mind is neither adult nor infant. During these intermediate years it requires constant change from grave to gay, and from gay to grave. During these years, therefore, the dissection comes in lawfully and holily to lend its aid in keeping up a serious, calm frame of mind, without any further fatiguing or exhausting of those mental powers, nearly tired out by the Morning Service, the serious reading, the Sabbath study of the Word of God, &c., &c.

But to make the dissection really a holy useful means of instruction, or means of relief to grave employments, it should never be left entirely in the hands of the child. Naturally it has, first of all, to be shown how to put it together, and the child should be shown, too, how to take the pieces out quietly one by one, without tossing them out, to the great danger of breaking off the small points ; and it should be shown how to pack in the pieces flatly and neatly, beginning with the border pieces of the dissection, so that all may lie in snugly, the lid go on easily, and escape breaking ; and the whole thing go through four or five families, either relatives, or the poorer families around. But when the taking out, the putting together, and the putting away, has all been shown to the child, it may be left to amuse itself by setting up its puzzle, but it should not be left there and then just to put it away again. If it is, it will soon sicken of the whole round of dissections, and cry for some new ones, for this simple reason, you allowed the dissection to supply food for its natural restless animal activity, but you did not

extract nourishment for the everlasting spirit. "How can I do such a thing out of a wooden toy?" perchance you exclaim. Very easily. When you perceive that the child has satisfied itself with its busy-ness, admired its own skilfulness, contemplated the picture, and is just beginning to weary of it—step in for *your* extraction of good from its work—"Oh! stop, dear, don't pull it to pieces, I have not seen it yet; why, what is it all about? Oh, I see, we must get the Book, and *that* will tell us the meaning of all the things I see here." And then guide it to find the Scripture reference, read the Bible story, simplify and explain the matter, and end by some direct, simple, but striking and home lesson of practical import; the more spiritual the better. Thus will the dissection be an holy means for holy ends; and one will last for a long time. But perhaps you will say, "I have no time for all this."—Then there is a third use of dissections. There is a third period of young years, when the Being is no longer infant, to be instructed thus—it is no longer boy or girl, to be recreated thus—it is not yet adult to employ itself seriously all day, but it is the young woman, or the young man; the elder brother or sister, who, above such entertainments themselves, will sit for hours explaining to the little ones, and will, if they have been holily brought up themselves, uniting the vivacity of youth to the seriousness of age, relieve you of this work; and do it, for the reasons just named, better than you can. Parents will also find, that during the years between infancy and adolescence, the girls and boys will, after having been thus shown how to understand the subject of their dissection, read it over again *for themselves*, when permitted to have the puzzle for their lighter employment on Sabbath-days. Of course there is a great difference in the dissective puzzles, and in children; and every parent must exercise a little judgment in trying to make these two bear upon each other. Some of

the dissections are more difficult than others, and some more serious and contain more instructive matter than others, still here is a selection ample enough to supply all differences of taste or progress.

But now to give some hints to those who cannot afford to buy these things. Under the division of pictures, many cheap ones will be found, as low as twopence; get some of these, paste or gum them on pasteboard, old stiff covers of copy-books, or other books, faded drawings on cardboard which you were just about to burn for want of knowing a good use to which to put such very hard stiff things: let the two things lie under a heavy weight all one night; the next evening they will be ready for you to beguile your leisure again by cutting them into curious in-and-out shapes—a regular dissection for twopence! When you go shopping anywhere, keep your eye about, for any empty boxes which you can persuade the haberdasher, envelope seller, &c., &c., to include in your purchase, place the pieces of your new-made dissection in these empty boxes, print or write on a slip of paper to be gummed on the top, the name of the subject, and the number of pieces. Thus the whole thing will have a neat appearance, and the child can count its pieces each time it puts the dissection away, and so not lose any. Indeed, it is well on buying a Box, to count the pieces, and write the number inside the lid.

But there are some parents with pious hearts, narrow means, hands full, and a small family, who can neither spare money to buy expensive ready-made boxes, nor the time necessary for making their own Sabbath employments for the little souls whom they ardently desire to see influenced to walk the road to Heaven.

And there are some ladies and gentlemen with more leisure than they well know how to fill up. Could *they* not prepare a few such boxes of dissections as I have

just described, and make presents of them to the numerous families of children round about them? They must see now that a dissection need not be a mean, silly, trifle, but a means of good, especially if the ladies would explain to the mothers how to extract good out of their little ones' amusements. How many a mother in the cottage, while putting the baby to sleep, or having her hands otherwise full, might keep an eye and an ear upon such simple inventions to lead the wayward soul aright, in those most difficult times of all time—the time when the child knows that it is not expected to be under rules and regulations.

And might not a few of such dissections for twopence each, be carried by the ladies who love Jesus, to the Hospital for Sick Children, in Great Ormond Street, Russell Square? Poor dear little children! how they lie and toss, especially on Sundays. A few such boxes prepared by kind hands, full of God's bounties, would go a long way in holily beguiling the long hours of a sick child's convalescent chamber on the Sabbath, and perhaps prove a little seed for Eternity: it might first rouse a little mind to say, "I did not think that there were such pretty things in the Bible, I will look there for some more;" and so it may go on, till it finds Jesus the Saviour.

## PICTURES ILLUSTRATIVE OF SCRIPTURE.

Preceptive Illustrations of the Bible, a series of 52 beautifully executed large prints exhibiting the prominent points of Old and New Testament History. Each engraving has printed over and below it the Scripture reference and the Preceptive lesson to be gained from the incident represented, backed again by Scripture. Two excellent little books were published "to accompany the Preceptive Illustrations of the Bible," one named "Lessons on Scripture Prints," 2s., the other "Scriptural Poems," 1s. 6d. The first book contained a sufficient number of the lessons entirely worked out, as might be done by any number of intelligent children, and by which any one with her heart in the matter, and common sense in her head, might easily work out the remainder. The "Scriptural Poems," contained an admirable poetic piece on each subject illustrated. Very few copies remain of these auxiliaries, but were a good demand made for them, reprints would no doubt instantly appear. With these two little guides to the prints, any mother could turn them to great and good account.

### *Prices of the Prints.*

	£	s.	d.
Any one single print .. .. .	0	1	6
The set of 52 in paper wrapper .. .. .	2	12	0
_____ one vol. half bound morocco ..	3	0	0
_____ oak frame with lock and key ..	3	0	0
_____ rosewood and gold lock and key	3	6	0
<b>The Cartoons by Raphael, 7 bold effective prints.</b>			
The set, plain .. .. .	0	17	6
Single print, plain .. .. .	0	3	0
The set, coloured .. .. .	1	10	0
Single print, coloured .. .. .	0	5	0



Scripture Prints from designs of the Old Masters on  
5 sheets, each containing 9 or more subjects.

	£	s.	d.
The set, tinted . . . . .	0	7	6
Single tinted print, . . . . .	0	1	6
The set, coloured . . . . .	0	10	0
Single coloured prints . . . . .	0	2	0

12 large school-room Scripture Prints 4s. each.

The Pictorial History of the Old Testament, one large  
sheet containing 37 wood engravings 6d.

Ditto on New Testament, 6d.

Ditto on Pilgrim's Progress, 6d.

Cheap Series of Scripture Prints, Old and New  
Testaments.

The set of 40, coloured . . . . .	1	17	0
The set of 40, plain . . . . .	1	7	0
Single coloured print . . . . .	0	0	9
Single plain print . . . . .	0	0	6
A frame to hold the 40 . . . . .	0	7	0

Christ an example to the young. 6s.

This consists of 55 Engravings, interspersed with  
explanatory reading.

The same 55 Engravings by themselves in japanned  
tin case 4s. 6d.

Conversations for Sabbath Evenings, this consists of  
50 Engravings accompanied by a little book, 10s. 6d.

All the above Prints and Pictures will be found at  
Mrs. Varty's, 3, Adelaide Street, Strand.

36 Large Cottage Wall Prints, beautifully painted in  
oil, with Texts in ornamental borders, 12s.

Ditto, bound in one handsome volume, 15s.

Schnorr's Bible Prints, 24 beautiful prints 17 by 13  
inches, in one volume, 4s.

The Life of Christ, 24 beautiful large Lithographs, 22  
by 18 inches £1 5s.

Ditto, beautifully bound, £2 2s. 6d.

The History of our Lord Jesus Christ, exhibited in  
72 beautifully finished engravings, in case, £1 1s.

The Lord's Prayer with Illustrations after Ludwig  
Richter, 6s.

These may be had at Hering's, 137, Regent  
Street.

9 Prints illustrative of the Bible, after Raphael, 8d.  
each.

Handbook to ditto, 2d.

7 Prints from the Cartoons of Raphael, plain 4d. each ;  
coloured 1s. 2d. each.

30 Prints of Prophetic Sites, with reading attached.

	s.	d.
Single coloured print .....	0	2
Single plain print .....	0	0½
The set, coloured, bound in 1 vol. ....	7	6
The set plain .....	4	0
The same, small size .....	2	0

12 Prints of Places mentioned in Scripture, with  
reading attached. 1s. 4d. the set plain  
2s. 8d. the set coloured.

22 Prints of Scripture History with reading attached.

The set plain .....	2	6
The set coloured .....	5	0

24 Prints of Scripture Natural History, with read-  
ing attached.

The set plain .....	2	6
The set coloured .....	5	0

30 Prints of Manners and Customs of the Jews,  
with reading attached.

The set plain .....	2	6
The set coloured .....	5	0

10 Prints from Mant's Family Bible on card, per  
set, 2s. 6d.

16 Hymns for Children, each sheet with a beautiful  
picture and hymn, 5s. per set.

The Sunday Picture Book, in three parts may be had separately.

1. Scripture History, 1s. 8d. plain, 4s. coloured.
2. Manners and Customs, 2s. plain, 5s. coloured.
3. Scripture Natural History, 1s. 8d. plain, 4s. coloured.

These are all to be found at the Society for Promoting Christian Knowledge, 77, Great Queen Street, Lincoln's Inn Fields.

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The Happy Sunday Book of painted pictures, 3s. 6d.  
Children's Coloured Scriptural Books; 13 nice little books, to be had separately, 6d. each, or bound in 2 handsome volumes, 7s.

The Hieroglyphical Bible, 6d.

These to be found at Dean & Son's, 11, Ludgate Hill.

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Scripture Natural History, a little book to explain a large picture that goes with it, 1s.

J. Passmore, 18, Fleet Lane, Farringdon Street

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Bible Scenes of interest and of beauty, 10 steel engravings in the Holy Land. 2s. 6d.

By James Blackwood, Paternoster Row.

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Parables of our Lord  
Mountains of Scripture  
The Cities of Palestine  
Seven Churches of Asia  
Mount Lebanon and Syria  
Asia Minor, and Isles of the Levant  
Views in the Holy Land  
Manners and Customs

These are eight distinct packets, each containing 12 beautiful engravings, accompanied by a book of explanations, with Scripture references, 1s. each packet.  
Nelson & Co., Paternoster Row.

Wertheim's Bible Cartoons, 24 engravings with explanations attached, 3s. in paper cover, 4s. 6d. in cloth, lettered.

Wertheim & Macintosh, 24, Paternoster Row.

Mama's Bible Scenes.	History of Moses, 3s. 6d.
_____	History of Joseph, 3s. 6d.
_____	History of Christ, 3s. 6d.
_____	Miracles of Christ, 3s. 6d.

Four very nice little boxes, each containing 12 pictures, with a stand, in which to support one picture at a time, while the account of the subject is read to the child from the accompanying little book.

The same four Histories may be had in picture sheets by themselves, 1s. 6d. each. To be had of Griffith & Farran, St. Paul's Church Yard.

The Old Testament, a string of little pictures two yards long, 1s.

Ditto. The New Testament, 1s.

Rock & Co., Walbrook. Any bookseller will obtain them.

The Pictorial Sunday Book, by Dr. Kitto. Fol., 18s.

To be had of any bookseller, but very few copies remain; a reprint is very greatly to be desired of this valuable children's work, which consists alternately of two pages of pictures illustrative of the Bible, and two pages of explanatory matter, numbered by the 52 Sundays, allotting thus 4 pages for each Sabbath-day's study.

Calmer's Dictionary of the Bible, 5 vols. £3 3s.

This is a large and expensive work, but if pictures are intended for instruction, then the fifth volume is a mass of important pictures.

The Pictorial Bible, or a Pictorial History of the Old and New Testament, by Rev. Hobart Caunter, B. D., 10s. 6d.

These to be had of Henry G. Bohn, York Street, Covent Garden.

Evening Hours with my Children; or, Conversations on the Gospel Story. 12 beautiful pictures with reading attached, 6s.

The 12 pictures alone, coloured, 3s.

Ditto ditto plain, 2s.

James Nisbet & Co., 21, Berners Street.

Series of Scripture Prints, beautifully coloured, 13 to each Testament, 6d. each.

There are two sorts of this series, one in horizontal-oblong, the other in perpendicular-oblong.

The Ragged School Series, 40 prints, 2d. each.

The Same Ragged School Series may be had mounted on canvass, with ample reading lesson attached

The Old Testament, 20 prints, 17s. 6d.

The New Testament, 20 prints, 17s. 6d.

History of Joseph and his Brethren, 24 plates, 6d.

Life of Christ, 24 plates, 6d.

Life of Moses, 24 plates, 6d.

Scripture Prints, 9 subjects, 6d.

Scripture Panoramic Alphabet, 1s.

These are to be found at Darton & Co., 58, Holborn Hill.

Picture Bible, Genesis to Deuteronomy, 3s.

Picture Bible, Joshua to Malachi, 3s.

Picture New Testament, 3s.

Scripture Illustrated by Engravings 5s. plain, 9s. coloured

Book of Sunday Pictures, Old Testament, separately :

Adam to Joseph, 1s.

Moses to Samson, 1s.

David to Daniel, 1s.

These three in one volume, gilt edges, 3s.

The Book of Sunday Pictures, New Testament,  
separately

The Star of Bethlehem &c., 1s.

The Good Shepherd &c., 1s.

Children in the Temple, &c., 1s.

These three in one volume, gilt edges, 3s.

The Children of the Bible, 2s.

Joseph and his Brethren, 1s.

History of Moses, 1s.

History of Samuel, 1s.

History of Ruth, 1s.

It must be confessed that these last have more reading than picture ; they have been put in only as completing this series of picture books.

Protestant Truths, and Papal Errors

The Lollards

The Protestant Reformation

Days of Queen Mary

These are four excellent large broad sheets, full of engravings, and useful matter for young people to read over, and ponder over on Sabbath leisure hours, adding to them the biographies of the holy men mentioned on them, 1d. each.

All these are to be had of the Religious Tract Society, St. Paul's Church Yard, or any of its depôts.

Parents will find it also a good plan to obtain a light portfolio in which to keep small loose pictures, calling it "The Sunday Folio." Oftentimes during the week a single solitary picture may present itself on some sacred subject, here and there, in some odd little corner, whence it may be cut out, and transferred to The Sunday Folio : and so in time a good collection be got together with no expense whatever ; and many a half hour be well employed by the youth of the family in looking over the prints, conversing about them, and explaining them when needful.

The Serial Frames, sold by Mrs. Varty, 3, Adelaide

Street, Strand, are of great use for keeping pictures in; especially those sets of pictures sold by the Society for Promoting Christian Knowledge; or Hering, 137, Regent Street.

The same questions may be raised about pictures and picture books, as about dissections, and pretty nearly the same answers given; the great difference however is, that a picture does not supply the longing desire evinced by a child *to do something*. Hence it is that the child, instead of sitting still, and contemplating the picture, begins to tear it, and pick it. Thus a picture requires, even more than a dissection, that some one should be ever ready to read the Bible description of the subject to the child, or hear it read out by the child, supplying all along the necessary explanations, and driving home to the conscience of the child the holy practical lesson intended. The best use of pictures, in my opinion, is to hang them about directly in the child's sight, that at vacant moments a good thought may be started in its mind, over which it may ponder profitably, when otherwise its fertile thoughts might run to waste, or worse, be filled with tares by One whose vigilance never slumbers, whose activity in evil out-strips a child's activity, and a parent's quickness. Here the little silent monitor on the walls, always quietly ready at its post, may come in usefully, and do the pious parent many a quiet service under the blessing of the Lord, upon the faith which led to the adoption of the simple, silent means. Let the case of Doddridge witness to the common sense of my remarks.

I will close this division by inserting a copy of some valuable remarks on the Object and Plan, the Value and Effect of Pictures, by one who understood the subject well, in its connexion with education, especially religious education:—

“All who will examine carefully what has passed

in their own minds in infancy, and look back upon early feelings and associations, will discover that their most vivid and lasting impressions have been those conveyed through the medium of sight. It must, indeed, be a very powerful imagination that could realize to itself a scene or event, from verbal description or writing, with the same force and clearness of perception as if it were witnessed. Next to the effect produced by the actual scene will be that of the pictorial representation of it, and hence arises the value of pictures in early education. They arrest attention—speak to the mind clearly and powerfully, and excite curiosity—the child desires to know more of the scene portrayed than the picture can unfold—his mind is brought into an inquiring state, and he is ready to listen with interest to all that his instructor desires to communicate, who thus obtains a favourable opportunity of creating a lasting impression.

“Discredit has been thrown upon the plan of teaching from pictures, arising out of their having been employed for unsuitable subjects. How perfectly ridiculous is the idea of teaching the abstract science of grammar by pictures!—and how utterly the attempt thus to represent the character of minerals has failed!—besides, it should be recollected that whenever the subject of the lesson is simply an object addressed to the senses, and can be itself presented for inspection, the substitution of a picture is a decided error. Again, we should bear in mind that the *time* for picture instruction is the first step—when we wish to avail ourselves of the busy activity of the senses, and when the work of abstraction has not systematically commenced.

*“The Value of Pictures in early religious instruction is very great.*

“In confirmation of this truth, it is stated that the



excellent and pious Doddridge received his *first religious impressions* from the Scripture subjects represented on the Dutch tiles of his paternal fireside. We shall at once see their importance in infant education, if we only consider that language fails to convey at that tender age adequate ideas, and that all description consequently leaves but a vague impression, while on the other hand a picture presents itself to a sense in lively exercise, and children see brought before them at once the persons engaged in the subject, their feelings and character indicated by the expression of their countenance and figure, the story told by the attitude and grouping—the peculiar habit or dress of the people, the characteristic productions, &c. of the country; and thus, with the help of the explanations and additions of the parent, they are placed in possession of the whole history, with all its bearings and accompaniments, the several points are correctly arranged in the memory with little effort, and when the SUBJECT is afterwards recalled, the imagination is ready to supply all the minor details, while the LESSONS which the picture is the medium of conveying through appropriate ILLUSTRATION and EXAMPLE, and the PRECEPTS which should enforce every lesson are so connected in the mind as to produce effects far more gratifying and important than merely influencing the imagination. It becomes the channel of religious impressions in subduing the evil and awakening the best affections of the heart."

## PLEASANT SUNDAY OCCUPATIONS.

	<i>s.</i>	<i>d.</i>
Betts' Scriptural Pastime, Old Testament.....	6	6
Betts' Scriptural Pastime, New Testament .....	6	6
Profitable Pastime, Old Testament .....	2	6
Profitable Pastime, New Testament .....	2	6

Four excellent, serious, and instructive employments for the Sabbath; the first two being more advanced than the two smaller ones. To be had of John Betts, 118, Strand.

	<i>s.</i>	<i>d.</i>
Interrogatory Game on the Old Testament .....	2	0
Interrogatory Game on the New Testament.....	2	0

J. Passmore, 18, Fleet-lane, Farringdon Street.

The Interrogatory Game on the Old Testament is out of print just now, but as it has been repeatedly asked for, it will probably soon be reprinted. It is much to be wished, as these are two excellent little boxes.

Sunday Queries (Three Series), 1s. 6d. each. By  
H. J. Birrell.

Houlston & Wright, Paternoster Row.

Collections of variegated slips of paper, neatly rolled up, each containing a question, answered from the Bible.

Sabbath Recreations, 2s.

Hamilton, Adams, & Co., Paternoster Row.

A collection of little coloured cards, each containing one of the Names or Titles of Christ, to be found in the Bible.

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Gold from the Scripture Mine, 1s. each :

1. The Pentateuch.
2. The Historical Books.

Ward & Co., Paternoster Row.

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Scripture Questioning Cards. By Mrs. Carus Wilson, 3s.  
J. F. Shaw, 36, Paternoster Row; and 27, Southampton Row.

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Biblical Biographical Exercises, 6d. each—

- No. 1. The Kings.
- No. 2. Queens, and distinguished Women.
- No. 3. Judges and Giants.
- No. 4. The Priests.
- No. 5. The Prophets.
- No. 6. Soldiers and Servants. 2 parts, 6d. each.

Biblical Historical Exercises, 6d. each—

- No. 1. The Mountains.
- No. 2. The Valleys.
- No. 3. Rocks and Caves.
- No. 4. Rivers and Brooks.
- No. 5. Wells and Waters.
- No. 6. Tombs and Sepulchres.

Biblical Illustrative Exercise, 6d. each—

- No. 1. The Fasts.
- No. 2. Feasts and Festivals.
- No. 3. The Letters.
- No. 4. The Prayers.
- No. 5. The Angels.
- No. 6. The Monuments.

Partridge & Co., Paternoster Row.

These 18 excellent and cheap little packets of cards can be had at any religious bookseller's.

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**A Christian Evening.** 1s. 6d. This is a packet of cards, with questions and answers from Scripture.

**The Sacred Oracle.** 2s. A packet of cards, each containing a piece of sacred poetry, to correspond with a Text of Scripture given in a small book enclosed in the case.

Both these are published by **Rock & Co., Walbrook,** and can be obtained by any bookseller.

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**Evening Home Circle ; a Social Study in the Gospel History of the Life of our Lord.** By C. Wilson. 3s. 6d.

**Wertheim & Macintosh, 24, Paternoster Row.**

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**Biblical Orientalisms ; or, Scripture Science for sacred hours—**

No. 1. Old Testament, 1s. 6d.

No. 2. New Testament, 1s. 6d.

**Partridge & Co., Paternoster Row.**

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**Scripture Cards, Redeeming the Time.**

**Four series, 2s. each. Nisbet & Co., 21, Berners-street.**

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As described under the head of **Dissected Maps and Lessons**, a very cheap and agreeable Sunday occupation can be obtained by buying either of the three prints published by **Darton & Co., 58, Holborn-hill**, at 6d. each, called "**The History of Joseph**," "**The Life of Christ**," and "**The Life of Moses**:" each containing 24 little scenes on one sheet. Paste or gum this sheet on old cardboard, etc. ; but instead of cutting it, when dry, into curious in-and-out shapes, cut out each picture square, and then cut each little picture in half, so that the people's heads ap-

pear on the upper half and their feet on the lower half. Mix these half pieces altogether in a box, and give them to the children to put together again correctly. Darton & Co. used to publish the same sort of sheets on the Judges and Kings, and these can be made very useful by writing a chronological list of their names, with the dates annexed, and reference to where their histories are to be found in the Bible, pasting the little list inside the lid of the box. Sheets suitable for this purpose may be found at J. Passmore's, 18, Fleet Lane, Farringdon Street.

Another very useful, simple, and cheap occupation may be prepared thus. Buy any two pictures with reading lessons beneath, of the Society for Promoting Christian Knowledge, 77, Great Queen Street, Lincoln's Inn Fields, at three halfpence each, *i.e.*, three pence for the two, which must be on the same subject. Leave one alone to serve as a copy, but cut the picture off the second, which picture can enrich the Sunday Folio: paste the words on thick cartridge paper, or very thin pasteboard, cut out all the words, so that they lie about as the letters of a wooden alphabet; mix them all in the box destined to keep them in, with the number of the words and title of the subject on the lid. Then hand the preserved sheet and box of duplicate words to the child who will set to work to arrange all the words on the table to match its copy. Thus you can get hours of useful and Christian employment for your children for three pence.

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The following can all be done without either outlay of money, or trouble in preparation; but they require the presence and attention of some adult with the children in order to make them useful.

*A miniature Sunday School.*—Let a chair be placed at one end of the room, with its back towards the chil-

dren, who are to stand opposite at the other end of the room. One child kneels up on the chair, and facing its companions, asks any one question it pleases, such as "Who were cast into the burning fiery furnace?" "With what did David slay Goliath?" "Who watched the baby Moses from behind the tree?" The child stays in its "Rostrum" till some one in the group opposite gives the answer, when *that one* walks over and mounts the chair, the first occupant coming down, and joining the rest, to take its turn again. Children will go on with this for hours, but they will run to Mama or Papa who sits in the corner, to have new questions whispered to them, wherewith to puzzle their less informed little neighbours, while the old questions and answers they will manage among themselves, and by repeating them, keep up, and deepen their stock of knowledge.

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*Writing Stories.*—Let the children be supplied with paper and pencil, or, what they like better, a penny blank book each. Encourage them to compose from their own minds and resources, and write as best they can in their own words, a story each. These may be very strictly religious, or moral, or allegorical, but must naturally be confined to such topics alone as are fit for the Sabbath. When all are prepared, Papa or Mama might read them aloud round the fire-side, or over the tea table, and the occasion improved by suitable comments, condemnations, and commendations.

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Let some one act as President, call the party around him to the table, at the head of which he sits, with one heap of large pieces of paper, and another pile of little pieces before him. Each member comes supplied with Bible and pencil, and has handed to him one of the larger and one of the smaller slips of paper. On the

top of the larger piece of paper he writes a question, of course on some subject in the Bible, leaving the lower part of the paper for the answer; on the small slip, he writes a single noun. Each of the papers is folded and handed to the President, who mixes them well in a plate or basket, and hands them again for every member to take one of each. Should any member draw his own question or noun, he must return it and draw again. The answer is to be written to the question, bringing in the noun, so as to form sense, and the topic is to be proved or disproved by a text from Scripture subjoined. When all the papers are completed, they are to be mixed together in the plate, when the President reads them aloud, one after the other.

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If you have a Box of Letters, give the children those letters which will make up some decided Scripture name. On achieving the name, the child should be required to give some account of the person, or bring its Bible and find the place of reference, and read at least part of the history attaching to the name which has been given.

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Let the Parent call the family round him or her to the table with a number of slips of paper before him, and each member bringing a pencil and Bible, the latter to be used only in the case of the head knowledge being too scanty to last. Let the President hand round a slip of paper to each member present, on it each silently writes a question and folds the edge once over, so as to conceal the writing: the papers are then handed back to the President who mixes them well, and hands them for each to take one again; if by accident any one gets his or her own question again, it must be changed with another. Each one then writes an answer to the question. The papers then receive a

second fold over, so as to conceal the second writing, and are again handed to the President, mixed, and distributed again. Each then subjoins a text from Scripture, in confirmation of the subject. Again fold, mix, and distribute. Each then writes a short commentary or remark on the whole matter. The President then collects the papers and reads them aloud to the party, adding any comments of his own which may appear necessary.

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The following are delightful means of filling up the long winter Sabbath twilights; the Parents in their arm chairs in the corners on either side of the fire, the rest of the family forming a circle round the "ingle," the ruddy flame throwing its cheerful warm light alone about the room.

1. *Alphabetical Texts*.—That is, one repeats some sweet text of Holy Writ beginning with A, the next neighbour follows with another precious sentence beginning with B, and so on all through the alphabet. Sometimes difficulty is felt about a suitable stock of texts, but this is soon remedied. Provide the children with a penny blank book, or even a sheet of paper, and encourage them to bring you all the suitable texts which they can find, ranged in a column down the book, with A. B. C., one on each line. The Texts should be all either Precepts, Promises, or Prayers, these forming the sweetest stays of private life; they should not begin with a preposition or conjunction, nor be taken from the middle of a sentence; when, as happens sometimes in the divisions of verses, a sentence is divided into two verses—both verses should then be put down. After weeding, revision, and correction (for the dear children will bring you many unsuitable at first), they might be allowed to



learn these texts by rote, one or two each day, and soon the Alphabetical Texts will be eagerly asked for each Sabbath as the twilight approaches.

2. *Alphabetical Verses.*—Proceed exactly as with the Alphabetical Texts, only taking different verses of Hymns, instead of Texts of Scripture.

3. *Cap Texts.*—Let one repeat any text from Scripture, and the next neighbour repeat one which begins with the letter with which the last text ended.

4. *Cap Verses.*—The same thing with verses of hymns.

5. Think of a Person, a Place, or a Circumstance, mentioned in the Bible.

*Parent.* I have thought of a Person.

*Some Child.* Is it in the Old or New Testament?

*Parent.* Old.

*Some Child.* Is it a man or a woman?

*Parent.* It is a man.

*Some Child.* Was he a good or a bad man?

*Parent.* Good.

*Some Child.* Did he live long, or die young?

*Parent.* He lived to be very old indeed.

*Some Child.* What was he? A Prophet, a King, or a Judge?

*Parent.* He was a King.

*Some Child.* Of what nation?

*Parent.* He was of the Hebrew nation.

*Some Child.* An aged Hebrew King—who could it be! Was he a typical King?

*Parent.* Yes. He was a great type of Christ.

*Some Child.* Oh! David! David!

*Parent.* Yes, indeed. Now Henry, you guessed that, so it is your turn to think of a person, or a place, or a circumstance next.

But some may say—"Oh ! I could never conduct a thing of this kind ; I do not know the Scripture characters, or places, or circumstances." There is no need to be dismayed or discouraged on that account.. Blessed be God, you are still in this world, where you may read, and study that blessed Book, which, under God, will make you wise unto everlasting life. It is not too late. It is best to go at once to Scripture, to lay up a stock of Sabbath occupation for your little ones ; but the following books perchance may be a help to you:—

The Book of Bible Characters, 1s.

The Book of Bible Geography, 1s.

The Book of Bible Events, 1s.

By Charles Baker ; to be had of Houlston and Wright, Paternoster Row. In these three books, these three points are pithily put forth, one by one, with Scripture references ; but you must prepare a few against each Sabbath twilight, or you will lose the luxury of that sweet time, by wanting candle and book, instead of employing simply a warm heart, and a full head.

6. Describe a Person, Event, or Place. This is only the reverse of the last, but it requires more skill, and is infinitely more loved by the children than the last. It is done thus ; the Parent describes all the details, but the Children must put in all the names:—

*Parent.* There was, and is, a wonderful nation, and it is to be still more glorious than ever it has been. Well, but sometimes this nation was under the wrath of God, and one time He put it under subjection to another nation,—a cruel, unkind nation. The poor people were very unhappy under their hard masters, so they cried unto God to help them ; and that is what you and I must do when we are in pain or trouble. One day, one of the poor unhappy women of this oppressed nation had a visitor. He was bright and glorious, and beautiful, and he told her that she should

have a little son, and that she must not drink any wine. The woman sat very still and quiet, but when her husband came home at night, she told him about the wonderful visitor. The man was surprised, but he did a very good and proper thing—he told his God about it; now that is what we must do, when anything unusual happens to us, let us tell God, and ask His counsel about it. Well, see how sure God is to answer prayer; a little time after the woman was at her duty in the field, oh! it is a good thing to be found doing our duty, and the same beautiful visitor came again. Off ran the woman to call her husband, and he came quickly enough, you may be sure, and the glorious visitor told them the same good news over again, and gave them some directions as to what they were to do. Then the man built an altar, and offered a kid, and the bright visitor ascended up to heaven in the smoke of the sacrifice. Now tell me, which was the oppressed nation; what was the name of the oppressing nation; the name of the man, and of his little son?

*Children.* Oh! we know; the unhappy nation was the Hebrew nation, for the Philistines had conquered them. The bright visitor was the angel of God, which appeared to Manoah and his wife, and the little boy was Samson.

The Parent can then direct the child who has unravelled most of the story, to take its turn in describing the next scene.

A little help is sometimes afforded to the duller children by telling them the first letter of the different names, as D., M., &c.

7. Let one of the elders of the party, or each member of the party by turns, propose a subject,—such as Peace,—Hope,—Resignation,—&c., and then all repeat as many texts as they can recollect on that head, bringing in afterwards examples of persons who

have exercised those virtues, or who, unhappily, serve as warnings against the opposite vices. This pastime affords the Parent many opportunities for Sayings which may prove "words in season," and forms a groundwork for short and pithy, pointed and pious anecdotes. This is only a sweet way of turning into pleasant use, the Exercise named in connexion with "The Scripture Text Book," and to which that book forms a good preparation, for such as do not yet know their Bibles very well.

8. Another most delightful way of occupying the winter twilight on Sabbath afternoons while sitting round the fire waiting for the lights to be brought in, is for each to take it by turns to repeat some beautiful piece of sacred poetry ; while those too young for such lofty strains, can be indulged in repeating a simple hymn, perhaps the little hymn learnt during the week ;—while whole chapters of Scripture, complete Scripture narratives, regardless of chapters and verses, and sweet Psalms, have a peculiar melody when repeated reverently and distinctly by juvenile voices in the solemn stillness ; and I believe that it is felt to be so by the souls young in years themselves.

None but those who have tried it, can tell the amount of good placed in a Parent's hands during these hours of stillness, in vividly presenting God's Truth before the children, and seizing fitting occasions to make the stirring or the melting appeal. The Lord's Words seem then to descend like dew, softly and quietly, on the little souls around—the spirits are then more subdued—there is a peaceful and intent attention—and your own words seem set on fire with the hallowed thought, "I know not but that the Lord may even now be visiting some of these, bringing home His Word with power to their souls !"

May many who have not yet tried the luxury of

turning those half hours to account begin at once, however lame first efforts may seem; and may the blessing of obedience to the Lord's command, "Thou shalt teach these things to thy children," (Deut. vii. 6—9,) soon be experienced by them.

## BIBLE STUDIES AND EXERCISES.

I HAVE supposed all the way through, that each child possesses its own Bible, and *that* a good reference one, with a good type. Of course, as these Exercises are all intended to cultivate the child's knowledge of the Lord's Truth, beginning from easy steps, and progressing gradually to the most thorough acquaintance with His Words, it is understood throughout, though it may not be again mentioned, that each child brings its own Bible with it, each time it is about to attempt anything of this kind. It should also be trained to close its eyes for a second, while it says to itself, before beginning, "Oh Lord! bless this study, for Jesus' sake. Amen."

As soon as a child can imitate the printing in its Bible, with a black lead pencil, so soon, under an affectionate, patient, pious heart, can it begin to do something. I will put the Studies and Exercises as nearly as possible in progressive order, but though I must put them tersely, they must not be given tersely, but affectionately, lovingly to the Lord's Word,—“Come, dear, we will have such a nice time with our Bibles,—would you hand me mine,—now would you not like to know what the good God says about Love,—let us see, can you find any texts?—here is a piece of paper and a pencil, you can put down all you can find? If you want my help, here I am to give it, only ask; if you can manage alone, so much the better, and then we will



read over your texts after tea, or an hour hence ?” Thus the matter is not presented as the grammar or historical lesson of the week—a piece set to “go and learn”—but it is presented in a higher, a holier, a more loving and companionable way : the little one sees that *your* heart loves the Words of the good God, and its desires are kindled to taste the same joys.

Find from two to twelve texts on any popular and practical subject in the Bible, such as Love—Faith—Repentance—Keeping the Sabbath-day holy—Duty of studying God’s Word, &c., &c. The child should be supplied with paper and pencil, and put down on the top of his half sheet the name of the subject, as—Love ; and beneath in one column, the book, the chapter in Roman figures, and the verse in Arabic figures. This performance in pencil should be brought to the Parent, and the texts found and read aloud ; those that are wrong should have the pencil drawn through them, and those that are right commended and dwelt upon for a few minutes, either to deepen their impression, or to bring out their beauty, or to enforce their precept, &c. If the Child can write tolerably, it might have a neat and pretty little blank book given to it, in which to insert the corrected texts ; and thus at the end of a year it will have gained an encouraging amount of knowledge of the Mind of the Lord on various topics of common interest, and will turn over the leaves of its little manuscript with a quiet holy pleasure. The child’s first attempts will be failures ; it will bring a mass of texts all having the *word* love in them, but some will refer to the love which God or Christ shows to us, some to our love towards God, and some to mutual love between ourselves. Always let a child make its first blunders ; the mere first effort is a pleasure, and opens a Parent’s way to explanations otherwise lost. On the above

error being made clear, either in many or few words, according to the child's capacity, turn the sheet of paper over, and rule the other side into three columns, and if the child cannot do it for itself, then write the three distinct heads for it;—the next Sunday it will bring its texts sorted out under them, often with a correctness which surprises even a Parent.

But, perhaps, a Parent may say, "I cannot help my child even in this, its first Biblical exercise. I do not know myself where to find a text on any given subject, and should be ashamed for my child to see my ignorance." Well then, here is a way to begin.

Procure "The Scripture Text Book," for the use of Ministers, Teachers, Heads of Families, Visitors, &c., by the Religious Tract Society for Ireland, 2s. 6d. Find the subject "Love" on page 50, and you will find more appropriate texts on all its various divisions than would be even good to give to children, or receive from them. Call your little ones around you, each with his or her Bible; give out the subject,—Justice, —Obedience,—Mercy, &c.; give out the book, chapter, and verse, and let the children read on, one after the other; *you* will tire before *they* will; and both you and they will be laying up stores of knowledge. The succeeding Sunday, that subject might be gone over from memory, with only Bible, paper and pencil, in the way above described; and a way once made, subjects and ability will flow on, in both Teacher and Taught.

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Bring the children around you, and propose such distinct, pointed, and practical questions, as they can reply to in a direct text from Scripture. Thus, "What are we not to do to each other?" If no child present can catch your meaning, then you may say, "Look in Galatians v. I will wait a little, and give you an



opportunity first to find the verse." Then again, "What should strong people do?" If no one can tell, then say, "Well, here is a clue, Romans xv." "Who never pleased himself?" &c. This Exercise gives great acquaintance with the obligations under which the Lord lays us all with regard to our moral conduct. I wish I could suggest a little book of questions of this sort, but I cannot; the only way is, for each Parent to make his or her own. If the Parent's memory is treacherous, get a penny blank book, and as you read on in the family or in private, if a striking text takes your attention, make a question upon it, insert it in your penny book, with the chapter and verse annexed. Next Sunday you will have enough to go on with. Children's memories being also proverbially bad, it is needful for profit's sake, to recapitulate some of the old questions each Sunday that the interest lasts, before propounding the new one; but besides profit, it is a delight to the Children to have something trusted to their own keeping from Sunday to Sunday, if they are properly emulated, and raised to the exertion.

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Let the child or the children write out a hymn neatly, then take the Bible, and find texts that will prove, or correspond with each one or two lines—writing the texts on a line with the line of the hymn. Two lines can be connected with a bracket.

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Transpose a Hymn; that is, let the child write it in prose, keeping the sense and beauty, but employing its own words. This is sometimes useful, in bringing home the sentiments to a child's heart, or rendering the meaning more plain to its understanding.

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Find a precept, a promise, or blessing, and a Prayer on any given subject,—as the duty of studying God's Word,—keeping the Sabbath day holy, etc.

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There are in Scripture many questions or aspirations, and in other parts of the sacred volume answers to these:—it is instructive and delightful to find them out, arranging them in two columns, thus :—

<i>Question.</i>	<i>Answer.</i>
Psalm lxiii. 1.	Proverbs viii. 17.
Psalm lxxxiv. 2.	Isaiah xl. 29—31.
Psalm cxix. 82.	Isaiah xlix. 8.

Writing the Sermon from memory is an excellent and useful exercise, and by the end of the year presents a mass of valuable matter for young persons to look over. Sometimes however they are diffident about honestly giving the whole sermon; they feel sometimes that parts of the discourse have so exactly described their feelings, that they fancy or fear they will be exposed. The work of grace often goes on long in the dark, before it can stand out to face the day, and all rude attempts to pull it out only make it draw back the more: at the same time it needs the quiet delicate encouragement. When quite a girl, not wishing to lose these precious little bits, and not enduring that what disclosed my very heart should be read, I procured a small blank book, headed it "Notes of Sermons most applicable—Private," and kept it zealously, often during the week or month reading my treasured scraps. Now, books can be bought with lock and key, and I would advise every young person to procure such a blank book, and after listening attentively in Church, to make it part of every Sabbath-day's exercises to obtain half an hour's solitary retirement to his or her own chamber, there to examine the past week, the present state of the heart before God, to spend some time in confession and prayer, and to insert any part of the morning's discourse which seemed to meet the soul's condition, either in the way of encouragement or reproof. The benefit of this stated Sabbath exercise is great at the time to the young person, and in after life it swells a note of adoring

praise to look back and see,—in such instances of course where the Lord has given grace,—how sweetly the God of love had drawn and guided onwards the recipient of His redeeming goodness.

Mighty Lord ! raise up, we beseech Thee, a multitude of such preachers, who shall proclaim Thy Word on Thy Day boldly, to the dividing asunder of flesh and bone, and whose faithful words shall be thus worth preserving, and thus honoured of Thee in the winning of souls to the full acceptance of all the truths which Thou hast revealed, through Jesus. *Amen.*

And dear Parents and Guardians, let those under your authority have their manuscript books, and their time for retirement, uninspected by you, so long as you know that they are thus truthfully employed. What will it profit you, if your dear ones gain all the learning, accomplishments, and admiration of this world, if on your death pillow you have, however reluctantly, to say, "My child, I have lost my soul, and I have done my best to ruin yours also. There is no more hope for me; but turn you, and seek to have undone all the evil I have done you." Oh ! dear parents, take your children, not where you and they shall hear soul soporific sermons, but the full, spirit-stirring, gospel truth ; where you and they may hear of "the grace of God which bringeth salvation" to undone, ruined rebels by the fall. And if the sword of the Spirit does smite your child, do not be unhappy because she is unhappy ; rather bless and praise the Lord that conviction of sin has reached her heart ; drive not away such sorrows, nor heal them too lightly ; the darksome passage of repentance shall lead her out into the broad and fair, the light and happy plains of faith, peace, and joy. "*Blessed* are they that mourn (for sin) for they *shall* be comforted." And do not slander the individual whose words were the first made use of by the Spirit to stir up the dead soul.

The seven parts of Prayer are said to be—Adoration—Self-dedication—Confession—Petition—Thanksgiving—Intercession—Ascription of glory through Jesus Christ. I do not recommend that any young person should be bound to these divisions in Prayer, but as an exercise it is instructive to write these heads in one column down the left hand side of the sheet, and on a line with each, place a passage from Scripture expressive of each sentiment. This exercise gives great acquaintance with Scriptural Prayer, and is so far, an aid and a guide to Prayer. Many touching and beautiful Prayers can be formed out of such passages connected into one.

Procure "Barrow's 500 Questions on the New Testament," 6d., or "The Companion to the Bible," 2s., with the "Questions on the Companion to the Bible," 6d.; and let the young people write out from 6 to 12 of these questions with their answers neatly in a blank book. This is a very improving exercise in the knowledge of the text of the Bible; especially where the parent cannot give long personal attention for reading with the young people.

Find in Proverbs especially, in Deuteronomy, and in other parts of the Word of God, what He says about children's learning and children's correction. Put all the passages referring to children down on a slip of paper, and read them all out turn by turn.

But of all exercises, the following is the most important. Prove each doctrine of your Christian Belief from Scripture. The main truths revealed by the Almighty are—Original Sin—Actual Sin—What Sin is—Penalties and Judgments for Sin—Covenant of Works—Covenant of Grace—A Substitute necessary for the Sinner—Christ the Sinner's Substitute—The Trinity—Character and Nature of God the Father—

Offices and Work of God the Son—Offices and Work of God the Spirit—Election—Justification—Sanctification—The two Sacraments: Baptism, and the Lord's Supper—The nature of true Repentance, and of genuine Faith—The New Birth—The necessity of Newness of Life—The Second Coming—The Day of Judgment.

Let these be studied one by one diligently, with prayer, out of the Scriptures of Truth, and the mass of Scripture evidence on each point be neatly inserted by each young person in a blank book, and under the Lord's blessing these three great and good results must follow—our youth will themselves grow up grounded and settled in the knowledge of Divine Truth—a bulwark will be raised up against the encroachments of Roman Catholic errors—and our children will have somewhat to communicate to their children again, and be in a condition *able* to hand down God's truth to the generations yet unborn. Surely to look around on the ignorance not only of our boys and girls, of our young men and maidens, but of our elders and matrons, makes it a grand and imperative duty to teach knowledge—that all may *know* the mind, the will, and the revealed plan of the Great God regarding a lost and ruined world.

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Next to the importance of our youth being well grounded in Divine Truth, comes the importance of having them armed for defence against the insidious attacks and plausible reasonings of Popery—not in order to form controversialists, but to form Soldiers of the Cross, who shall not be “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”

Procure “A Tabular View of some of the Errors of the Roman Catholic Church.” 3d. Bell and Daldy, 186, Fleet Street.

"The Leading Errors of the Church of Rome, Exposed and Refuted." Price, one half-penny. Seeley's Fleet Street, and Hanover Street, Hanover Square.

"Controversial Index." Price, one half-penny. Sold at the Office of the Irish Society, 17, Upper Sackville Street, Dublin. Sent by post on application, and one stamp for postage back.

In these inexpensive works, the errors of Popery are distinctly and plainly set forth, with many texts of Scripture against each, and short, but pithy, and valuable explanations. The way to make a study of them would be, to give one error at a time to the young people, thoroughly explain it, and let them disprove it, by a mass of Scripture collected against it. These might be entered into a blank book, the errors stated on the top of each page, and the Scripture contradictions placed in columns beneath. Such a manuscript of knowledge obtained by personal research, which is the best way for making it deep and abiding, will prove exceedingly useful in after life, either for personal fortification against rude shakings, or for use in the future family, or in the cottage when visiting, or in the class room, either in the Day School, or Sunday School.

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The study of any good Harmony of the Gospels, is a delightful employment with a party of young people on the Sabbath afternoon or evening. There are several good Harmonies, but I decidedly give the preference to those by Mr. Mimpriss, to be had of The British and Colonial Educational Association, 5, New Bridge Street, Blackfriars. Mr. Mimpriss has arranged his Harmonies of the "Life and Ministry of our Lord Jesus Christ, as recorded in the four Gospels," in three gradations, each gradation being accompanied by a chart, so that the youngest can begin on it, and the oldest finish on it. Catalogues of the Charts, Harmonies, Reading



Lessons, &c., with their prices, will be sent by post on application ; but a visit to 5, New Bridge Street, is strongly recommended, where all information as to the system is willingly given. Though chiefly employed for teaching numbers in Sunday Schools, that by no means prevents one parent from purchasing one series of appliances instead of dozens, and using that one set with her own little party.

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"The Scripture Treasury : being the second part of the Scripture Text Book." 2s. 6d. Groombridge & Sons, Paternoster Row ; contains a mass of reference and instruction drawn direct from Scripture, on the Manners, Customs, and History of the Jews, together with the Geography, Natural History, and Arts of the Ancients, as recorded in the Sacred Volume. The way to use it, is for the presiding lady or gentleman to select a subject, whether "Babylon" or the "Amalekites," &c. ; whether "Beasts" or "Clouds," &c. ; whether "Girdles" or "Gates," &c. ; and reading out the divisions of the subject, give the chapters and verses of the books of the Bible, allowing each member of the party to read aloud by turns, until the topic is exhausted.

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It is a very nice plan for young people to be provided with a half-bound manuscript book, which they may entitle their "Sunday Remembrancer," and in which they can insert extracts from their various readings of Biography, Martyrology, Ecclesiastical History, Jewish History, Accounts of the Waldenses, Albigenses, &c., &c. Some passages in these delightful Sabbath Readings are very touching, and some very useful, and well worthy of a place in the Treasury of Extracts ; and the habit of reading with a view to extracting is a

good one: it begets attention, and leads the youthful reader to be on the look out for the beauties of her book. These choice pieces too, often come in with peculiar force, when read aloud, or lent to read, when the right opportunity presents itself: and many such will arise to the looker-out for them—happy young people—earnest-minded to consecrate and dedicate all their knowledge to the glory of God, and the good of their fellow creatures.

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## MISCELLANEOUS OBJECTS.

THERE are a great number of things highly useful for instruction and employment on the Sabbath which could not be brought in under any of the previous heads, although partaking, perhaps, of the nature of one or more of those divisions. They are therefore classed by themselves, and must be selected for use, according to the age and capacity of the child or youth.

*A Noah's Ark.*—The larger this is the better, but it should be kept entirely for Sabbath use; it should not be ranked as a week-day toy at all, but be reserved for the service of the little ones who cannot be better employed on the Sacred Day. To make it useful, however, after the little child has occupied itself for a long while in setting it out, some kind elder Brother or Sister should come and converse with it gently, asking which animal or bird it likes best, etc.; and telling, or reading to it, with explanations, and in simple words, the account of that animal or bird, which may be found in one or other of two excellent little books which, unless more expensive books of the same nature be chosen, should always accompany every Noah's Ark, viz. "Scripture Quadrupeds," 6d.; and "Scripture Birds," 6d., both published by the Religious Tract Society. The references to the Bible should also always be sought and read, thus accustoming the eye of the little one to see you turn to **THAT BOOK** for authority on all points.

A Box of Letters can be made a vehicle for reading, and spelling sacred names or sentences.

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A Transparent Slate, kept and appropriated for Sunday use, may be employed, and the pictures out of the Sunday Folio used as copies.

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The Stereoscope might have its consecration, being employed exclusively for views of sacred story, — as the Pyramids, supposed to have been built by the Israelites; the Nile, that wonderful river in which Moses was laid, and over which his rod was afterwards stretched; Daniel in the Lions' Den; the Martyrs at the Stake, etc. etc.

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It seems almost superfluous to mention Atlases, Maps, and Charts: they shall however be inserted to make "the list" complete. A very good small and cheap aid to Biblical Study, is "The Hand Atlas, for Bible Readers," by Edward Hughes, 2s.: Mrs. Varty, 3, Adelaide Street, Strand. A larger kind is one entitled, "The New Biblical Atlas, and Scripture Gazetteer," 7s. 6d.: Religious Tract Society.

In Charts, honourable mention may be made of the "Tabular View of the Old Testament; comprising its Chronology, History, and Geography," by Charles Baker. To be had of Mrs. Varty, 3, Adelaide Street, Strand. Prices from 6d. to 10s. 6d., according to size and mounting.

Also, by the same Author, "Doctrines of the Christian Religion;" exhibited on one large sheet, mounted on roller. To be had at present only by application to Mr. Baker, Doncaster, Yorkshire.

I trust also in time to receive subscriptions to the amount of £60, for which sum Day & Son, Lithographers to the Queen, have promised to publish a Chart over which I have spent many years in its compilation, and which is pronounced by good judges capable of the greatest service in conveying Biblical History to the young. The price of the first edition would probably be One Guinea per copy, mounted on roller.

Large Maps of the Holy Land,—Journeys of the Israelites from Goshen to Canaan,—Travels of St. Paul, etc., are pre-eminently useful when hung up before young people.

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An excellent thing has lately been allowed to fall to the ground, namely, the "Scriptural Museum." It is to be regretted that it could not have been incorporated in the "Educational Museum," at Kensington, in which case the same walk would have given the visitor a double gratification. But might not each family have its own "Scriptural Museum"? Could not a book-case or cabinet be set aside as a repository for a gradually growing collection, in which all the members of a family might unite in contributing their offerings of such things as illustrate ancient Hebrew usages? The chief labour would necessarily fall on the Parents, in labelling the articles, and seeking for them; some are difficult to procure even casts of, but others are simple. Eastern water bottles, sandals, inkhorns, Eastern books, only

in imitation, fruits in wood, etc. etc. are the things which interest children, and illustrate Scripture.

Very suitable and proper to go into a "Scriptural Museum" are Models and fac-similes. Parker & Son, West Strand, have issued an excellent set of "Bible Coins; being metallic fac-similes of the coins mentioned in Holy Scripture." 2s. 6d.

"Model of the Tabernacle in the Wilderness," £5 5s.

To be had of Mrs. Varty, 3, Adelaide Street, Strand.

This beautiful little miniature takes to pieces and is put together again, exactly in the same way in which it was done by the Hebrews in the Wilderness. The Tabernacle is, without question, the most wonderful building which was ever in the world. None, indeed, but a Divine Mind could have imagined any thing so thoroughly fraught with Spiritual Instruction. The Tabernacle was the full, pure Gospel of the Lord Jesus Christ, taught when no other mode of teaching would have been equally effective; and constant reference is made to it in the New Testament. It demands, therefore, the earnest, prayerful, serious, and humble attention of the true believer; and should be carefully taught to those who are coming after us. The simple text of the Word of God is the best accompaniment to the Model of the Tabernacle, for the explanation of its mysteries; but where, from want of familiarity with the Bible language, difficulty is experienced in obtaining the meaning, Scott's "Commentary" may be consulted; or the two following works, which were compiled expressly for the elucidation of this important subject, "The Tabernacle and its Furniture." By John Kitto, D.D. 6s.: published by Benjamin Green, 62, Paternoster Row. The other work is entitled, "The Tabernacle

in the Wilderness." By Samuel Bagster, Paternoster Row. £1 1s. Dr. Kitto's work refers more particularly to the Building itself; but Mr. Bagster especially dwells upon the typical nature of all its parts, and the beautiful and deeply spiritual meaning of each.

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Model of Jerusalem and its Environs. £1 5s.

Model of the Lake of Tiberias, its adjoining District, and surrounding Towns and Villages. £1 5s.

Model of Mount Horeb, and the District of Sinai. £1 5s.

These three excellent models of places so full of interest, are to be had of Mrs. Varty, 3, Adelaide Street, Strand.

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Where it can be obtained, it need not be told how delightful it is on the Sabbath evening for all the members of a family to unite in Singing, either round a small organ, or a piano-forte, or depending on the voice alone. Mr. Curwen's "School Songs; sacred, moral, and descriptive," 3d., with the "School Music," or tunes to correspond with "School Songs," 1s., cannot be too highly praised as an initiation for the little ones joining in sacred singing.

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"The Sunday Box." This is the title given to an unpretending-looking, and small box, in which are kept a few little books of general interest, wherewith to make the meals on Sundays agreeable, yet redeemed from secular frivolity. This is a difficult, yet necessary point where young children are gathered round the social board: but if some adult will give a little attention to the matter, the juvenile company can be interested in some such modes as the following:—

Procure "Aunt Rosamond's Enigmas;" 1s. 6d. Griffith & Farran, St. Paul's Church Yard. For the purpose here wanted, it is to be regretted that all the enigmas are not of the sacred character; but of those that are, let some one at the table read the one or two lines descriptive of the character, and then pause till some of the little eaters have thought of the name; the pronouncing of one word will not interfere with the meal, and it is well known that something agreeable going on while we are eating, helps the benefit which food is intended to convey. When that name is announced, another one or two lines may be read out, and so on to the end of the enigma. This alone is simple and agreeable, and it is a great relief to the *ennui* of sitting silent, or the painfulness of listening to irreverent chattering; but more than this, the topics so introduced become the foundations for very useful conversations, pertinent questions from the young people, and wholesome remarks from the adults of the party. Sometimes the elder Brothers and Sisters can compose fresh enigmas on the models of those given.

Procure "Bible Numbers; or, Scripture Facts in Verse," 6d. By M. Parrott. Wertheim & Macintosh, Paternoster Row. Let the book lie by your plate, and encourage the children to tell out the events according to their numbers. The book will serve as a guide to keep the party right; and when the children have told as many as they can think of, they may, towards the conclusion of the meal, be rewarded by having the poetry read to them, as far as they have gone, by some one who has completed his or her meal sooner than the rest.

Procure "Historical Enigmas, illustrative of the Scriptures," 9d. James Nisbet, Berners Street. Let some of the elders at the table ask a question here and there, not in continuous succession, as it then is apt to

become monotonous; and do not refer to the key at the end, until all have had a fair trial in solving the difficulty.

Procure "Steps to the Bible Mine," 1s. By Elizabeth; and use as described for the last.

Procure "Bible Studies: a Selection for the Young." A packet of 12 little books, price 1s.; published by Partridge & Co., Paternoster Row. These beautiful little books are on most of the Scripture subjects, as, Buildings, Trees, Trades, etc., and each can be turned to account, either something according to the methods already described, or according to that which a warm heart and a lively imagination will readily devise.

Where any one can act as a reader during a part of the meal, I would earnestly recommend the reading, during every meal, of one of the Papers of "The Contributions of Q. Q.," by Jane Taylor; procurable at any bookseller's.

Many other devices may be introduced into the Sunday Box, which is useful in this form, from the convenience with which it can be carried about, and set on a chair by the side of any one who will kindly undertake the matter; it contains thus also a little selection ready to hand, without the constant thought and search, "What can I get to be serviceable to my little folks at tea-time?" The contents, too, can be added to from time to time, or varied by exchanges.

Few, perhaps, consider the importance of table-talk where children and young people are present. It may be made a vehicle of good, or of great moral injury; hence, some assistance may be gratefully accepted, and I trust that the Sunday Box may carry its humble services into many a family who have had, hitherto, all the will, but not the wit, to make their Tables times of refreshing to the Soul, as well as to the Body.

## THE SUNDAY LIBRARY.

THOUGH my object has been to supply sufficient occupation of a holy and instructive nature to relieve the weariness which most children and young people feel when reading all day, or a great part of the day, yet it is often a question, "Can you tell me of any good reading books for my children on Sunday?" I will therefore subjoin a short list of really good reading books, putting them as nearly in a graduated form as possible, and remarking that to be a "Sunday Library," they should have a bookcase, or shelf, or closet allotted solely to themselves; thus children early become accustomed to put a difference between their books for the week days, and those for the Holy Sabbath.

The Gospel preached to Babes  
 Mrs. Barwell's Sunday Lessons  
 Feed my Lambs  
 Peep of Day  
 Line upon Line—in two parts  
 Mama's Bible Stories  
 Sequel to Mama's Bible Stories  
 True Stories  
 Fidelity and Profession  
 Faithful Little Girl  
 Barber's Childhood's Duties  
 The Little Momiere  
 Anna Ross  
 The Decision  
 Emma and her Nurse  
 Little Henry and his Bearer  
 Way for a Child to be Saved  
 Janeway's Token for Children  
 The little Child's Book of Divinity



Letters to a Child  
 The Fairchild Family, 3 volumes  
 The Infant's Pilgrim's Progress  
 Stories from Church History  
 Pierre and his family  
 The Pilgrim's Progress  
 The Ayah and her Lady  
 The Holy War  
 The Valley of the Clusone  
 The two Apprentices  
 Guide to the Saviour  
 The Sinner's Friend  
 Contributions of Q. Q.  
 Katherine  
 The Will Forgers  
 A Kiss for a Blow  
 Sin and Grace  
 Clothed in White  
 Youthful Consecration  
 Footprints of Popery  
 Vittoria  
 The Orphans of Normandy  
 The Folded Lamb  
 Lady Eva  
 The Family at Heatherdale  
 Roussel's Tracts  
 Memory's Records  
 The Bread of Deceit  
 Going to Service  
 My Station and its Duties  
 The House of the Thief  
 First Commandment with Promise  
 Farmer Goodall  
 The Week  
 The Guilty Tongue  
 Lessons from Nature  
 Andrew Campbell  
 Anna, or Passages from Home Life  
 Memoir of John Britt  
 Mothers of the Wise and Good  
 Fire-side Piety  
 Manners and Customs of the Jews  
 Rites and Worship of the Jews  
 The Child's History of the Reformation, 2 vols.  
 The Young Christian  
 The Way to do Good

The Corner Stone  
 Richmond's Annals of the Poor  
 Domestic Portraiture  
 Montague; or, Is this Religion?  
 The Portraiture of a Christian Lady  
 World without Souls  
 The Ocean  
 Original Memorials  
 Scripture Herbal  
 Time and Temper  
 Scripture Manners and Customs  
 Profession is not Principle  
 The Morning of Life  
 The Rectory of Valehead  
 Scripture Topography—Palestine  
 Scripture Topography—Gentiles  
 Earnestness  
 Truth  
 Lady Mary  
 Scripture Natural History  
 Margaret, or the Pearl  
 The Useful Christian  
 Memoirs of Oberlin  
     Felix Neff  
     Assmann  
     Bernard Overberg  
     Mary Jane Graham  
     Isabella Graham  
     Henry Martyn  
     David Brainerd  
     John Fletcher  
     Mrs. Fletcher  
     Richard Williams  
     Hodley Vicars  
     Cornelius Neale  
     Leph Richmond  
     Henry Swartz  
     Elliott  
     Venn  
     Bunyan  
     Scott  
     Mr. & Mrs. Judson  
     Toplady  
     Heber  
     Leighton  
     Hervey

Memoirs of Cadogan  
 Knox  
 Countess of Huntingdon  
 Martyn Luther  
 Melancthon  
 Zwingle  
 Calvin  
 Wickliffe  
 Wesley  
 John Newton  
 Polhill  
 Berridge  
 Hawker  
 Romaine  
 Rowland Hill  
 Elijah the Tishbite  
 Eliaha  
 The Sevenfold Book  
 Bickersteth on the Scriptures  
 Bickersteth on Prayer  
 Bickersteth on the Lord's Supper  
 Pearson on the Creed  
 Griffith's Spiritual Life  
 Goode's Better Covenant  
 Saving Truths  
 Leicester Prize Essays on the Sabbath  
 Life in Earnest  
 Mount of Olives  
 Four Ways of Spending the Sabbath  
 Mason's Christian Communicant  
 Fleming on the Papacy  
 Heaven entered  
 The History of the Inquisition  
 The Great Change  
 The Anxious Enquirer  
 Christian Progress  
 Crook in the Lot  
 Pike's Early Piety  
 Mistakes in Religion  
 Rejoicing in the Lord Jesus  
 Jowett's Thoughts on Conversion  
 Jowett on the Lord's Prayer  
 Jowett's Scripture Characters  
 Jowett on Pastoral Visitation  
 Hannah More's Practical Piety  
 Keith on Prophecy

Butler's Analogy  
 Works of Josephus  
 Milner's Church History  
 D'Aubigne's Reformation  
 Fox's Martyrology  
 Polynesian Researches.

Consult also the Lists of the

Religious Tract Society  
 Society for Promoting Christian Knowledge  
 Sunday School Union  
 Home and Colonial Library  
 Rev. Edward Bickersteth's Works  
 Mrs. Sherwood's Works  
 Mrs. Hannah More's Works  
 Dr. Chalmers's Works  
 Dr. Kitto's Works  
 The Parker Society.  
                   &c., &c.

# LIST OF THE PLACES WHERE THESE THINGS MAY BE OBTAINED.

IN case it may prove of any convenience, a list is sub-joined of those places at which the things mentioned in this work are to be found. Of course many of them will be seen at most of the Booksellers, Print, and Toy-shops, but I have set down those only who are the reputed publishers, and where I have myself obtained them. I am not either responsible for any articles in the shops, but those named in this work, and this applies especially to Pictures.

Mrs. Varty, 3, Adelaide Street, Strand.  
 Parker & Son, 445, West Strand.  
 J. Betts, 115, Strand.  
 W. Spooner, 379, Strand.  
 Seeleys, 54, Fleet Street, and 2, Hanover Street.  
 Bell & Daldy, 186, Fleet Street.  
 Dean & Son, 11, Ludgate Hill.  
 Griffith & Farran, St. Paul's Church Yard.  
 Religious Tract Society, St. Paul's Church Yard.  
 James Blackwood, Paternoster Row.  
 Nelson and Co., ditto.  
 Wertheim & Macintosh, ditto.  
 Houlston & Wright, ditto.  
 Hamilton, Adams & Co., ditto.  
 Benjamin L. Green ditto.  
 Ward & Co. ditto.  
 Bagster & Sons, ditto.  
 J. F. Shaw, ditto.  
 Groombridge & Sons, ditto.  
 Partridge & Co. ditto.  
 James Nisbet & Co., 21, Berners St., Oxford St.  
 W. Hamley, 231, High Holborn.  
 W. Payne, 16, High Holborn.  
 Darton & Co., 58, Holborn Hill.  
 J. Evans, 114, Newgate Street.  
 J. Passmore, 18, Fleet Lane, Farringdon Street.  
 Hering, 137, Regent Street.  
 Society for Promoting Christian Knowledge, 77,  
 Great Queen Street, Lincoln's Inn Fields.  
 Henry G. Bohn, York Street, Covent Garden.  
 The British & Colonial Educational Association,  
 5, New Bridge Street, Blackfriars.